



THE INDIAN  
AND THE  
ENGLISH VILLAGE

(By  
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## INTRODUCTORY

**T**HE Royal Commission on Agriculture in India issued its report in 1928, and the Government of India has undertaken to do everything possible to bring its labours to fruition. The declared policy of Government, therefore, may be briefly stated in the words of the Commission's report:

'If the inertia of centuries is to be overcome, it is essential that all the resources at the disposal of the State should be brought to bear on the problem of rural uplift. What is required is an organized and sustained effort by all those departments whose activities touch the lives and the surroundings of the rural population.'

Among the resources of the State are the brains, energy, and goodwill of all its servants, so that for officials at any rate there can be no hesitation in doing their utmost to forward the cause of rural reconstruction in India. Indeed, it is probably the ambition, even if unexpressed, of every one who goes to India, whether soldier or civilian, official or non-official, British or Indian, to pull his weight, and to do some good in that vast and most interesting country. Many people fight shy of helping, because they feel that the subject is too technical and only the expert, agriculturist, doctor, and so on, can do any good. This is by

no means correct. The expert is certainly wanted, but so is the layman and the administrator. They must hunt in couples, the expert to find out what is wanted and the layman to try out, spread, and popularize the results of the expert's efforts. Without the layman to tell him what he finds wrong, to try out his remedies, to say where they fit and where they go awry, and to dovetail them into the work of other experts, the expert is helpless; and without the expert to work out the remedies for the evils the layman finds and describes, the layman also is helpless. There is work to suit all talents, and there is no more reason for us to hesitate, for want of technical skill, than there is for the housewife to say that she cannot run her home and bring up her children because she is neither a certified nurse, cook, tailor, nor economist.

The evils of village life are, in the main, simple, and so must be the remedies; and so they are. In fact it is their very simplicity that is often so baffling. There is no royal road, either in India or anywhere else, to rural welfare. Rural reconstruction means the doing of a very great number of quite simple things, and success often depends as much on the spirit in which we do them and on the way we do them as on the actual doing itself. Goodwill, human sympathy, and co-operation are

the great things in all rural work in every country. At the same time, uninformed benevolence is of little value; knowledge, and if possible experience, both of the evils and of their remedies, as far as these are known, are essential if we would pull our whole weight in rural work.

In spite of diversity of conditions in India there are many difficulties common not only to the villages of the whole of India, but to the villages of the whole world, and it is in the consideration of these common difficulties and problems that the experience of England will be specially useful.

The object of this pamphlet, therefore, is to try to describe some of the elements of the problem and to put the student in the way of seeing and learning how similar difficulties are being dealt with in England.



THE MAGNITUDE AND IMPORTANCE  
OF THE RURAL PROBLEM

THE rural problem permeates and dominates everything in India to a degree which dwellers in our highly urbanized England cannot possibly imagine. It is very difficult even for Europeans living in India to grasp its full importance, owing both to the way in which the towns tend to monopolize our attention in England and to the fact that Europeans in India usually live in the towns. To say that India is 90 per cent. rural and England 90 per cent. urban does not convey the whole truth. Rural England with its 'tarmacs', motors, telephones, wireless, daily press, post and telegraph offices in every village, and weekly markets in all the rural towns, is quite as urban as the average city in India, and to get a comparison between rural India and rural England we should have to go back to a village on the top of Dartmoor in the middle of last century. Even then we should have to eliminate the influence of the squire, parson, and doctor from the Dartmoor village, before we could begin to compare things with the average village in India to-day.

The Marquess of Linlithgow, who was Chairman of the Royal Commission on Agri-

THE INDIAN AND THE ENGLISH VILLAGE culture just referred to, writes in his recent booklet, *The Indian Peasant*:

‘India’s wealth in an overwhelming degree is in her agriculture; and upon the fields of her cultivators is founded the whole structure of India’s economy. The peasant, now as ever, is the chief source and creator of both her wealth and her greatness, and of him it may with truth be said that he is India.’

True as this statement is, it would be quite wrong to argue from it that the solution of the rural problem can be left to agricultural experts and that the administrator can dismiss it from his mind. The problem is not merely agriculture but also, if not pre-eminently, the agriculturist. The country-side, as Lord Linlithgow would be the first to acknowledge, is not divided into watertight compartments like the departments of a bureaucratic government. Village life is one, everything in the village reacts on everything else, and nothing in the village can be considered apart from everything else.

The rural problem, then, is the biggest problem in India, and the rural problem extends over the whole of village life. After a century of industrial development in England, largely at the expense of agriculture and of the village so that the country-side was coming to be regarded by the average townsman as merely the playground of the urban worker, a

change of outlook is beginning to be apparent here to-day. The more thoughtful of our townspeople have begun to realize that the decay of the country-side must in the end spell the ruin of the whole country, and a very definite effort is now being made with increasing success to restore the country-side to its proper place in the commonwealth. The result of this is that a very great deal of work of an experimental nature is going on in England, and is of value to students of rural problems all over the world. Now the same causes which led to the decay of rural England, although at present fortunately in a far smaller degree, are at work in India to-day, and India has not England's immense reserve of industrial prosperity to fall back on to replace the country-side. It is, therefore, all the more important to learn as much as possible about what is being done in England to make village life worth while, with a view to gaining ideas as to what can be done in India to strengthen village life so that it may withstand attack.

In India the country-side has never yet been developed; the problem is, therefore, to develop it in such a way that it will escape the decay which has fallen upon the Western country-side. A certain amount of work is already being done, but it is scattered over the whole Indian continent and is nowhere

very strongly co-ordinated It is accordingly very difficult to study In England, on the other hand, the co-ordination is generally excellent; the work is easy to find and easy to study, and it is possible for a keen student at the cost of very little time and money to obtain a very good idea of what is going on.

SOME SPECIAL ASPECTS OF THE  
PROBLEM1. *The personal factor.*

THE Indian peasant, like the peasant in every country, is an extremely lovable person. He is patient, persistent, orderly, and very hospitable, and will amply repay whatever attention you give him. At the same time his very persistence and patience make him conservative, and his very desire to be hospitable tempts him to say 'Yes' to everything you say, though you may have failed to convince him and he may therefore have no intention of doing as you advise. The villager is, in fact, apt to be everywhere a heart-breaking fellow to work with, and if you wish to succeed, you must have an inexhaustible store of patience and good humour.

2. *Poverty.*

Poor as we think we are nowadays in England, India is far, far poorer, and this must always be borne in mind when studying rural activities in England. India is also far more simple, and any change or reform proposed must be both simple and cheap, whether to establish or to operate and maintain. For-



that resulted would be a small price to pay for the colossal benefit to health and wealth that would admittedly follow the enforcement of a few simple laws for the improvement of health, farming, &c. We have already, in a mild form, compulsory education and compulsory vaccination; we use the law to acquire land for improvements of a much less obvious kind than village sanitation. The villager pays his taxes by law, reports disease and crime by law, and is thus already used to a very fair amount of legal compulsion, and would welcome compulsion for the simpler steps of rural reconstruction.

Every one must choose between these two opinions. Both compulsory and voluntary methods may be studied in rural England. Sanitation is secured by law in English villages—and for that matter in every village in the world where there is any rural sanitation at all. The sale of pure seed with a minimum percentage of germination is secured by law in England. The use of scrub bulls is limited by law in Northern Ireland. On the other hand, much is done by propaganda and by private societies and organizations in every county and village. The question we have then to examine is:

Should Government encourage local bodies in India to speed up rural reconstruction with

the help of the law, and will such legal compulsion be effective, or are voluntary methods preferable?

The third question is whether rural reconstruction should be made more self-supporting. With the exception of co-operative societies, which are generally self-supporting to a large extent, there is very little attempt in India to make people pay for the good things they want. It is doubtful if this omission was ever based on any principle. In origin it was probably due to the desire of Government to introduce new methods and practices quickly. It was found in the beginning that people were not anxious to send their sick to the hospitals, would not take or use stud bulls, and so on, and Government was more concerned with making the people try the good things it had for them than with making them contribute. They did not learn to value what was freely given, and when the financial crisis led to a reduction in the bounties of Government, they were not prepared to make good the deficiency themselves. A crisis might seem a most unfortunate moment to introduce the principle of payment. At the same time there will be difficulty in finding Government money for the needs of rural reconstruction for many years to come, and if there is to be progress it must be by way of



self-help and self-supporting enterprise, so that now may be the right moment to begin, in spite of or rather because of the present depression.

It is common in India to form semi-official and non-official associations and societies of various kinds with free membership. While the founder is present there is a large and vague membership, but as soon as he goes the association tends to die a natural death. Paying membership at least secures genuine members, and if the society satisfies a local need it will persist and grow. The value and the difficulties of paying membership can well be studied in England.

There is very little pauperization in English non-official work. Subscriptions or contributions are usually levied in Women's Institutes, Boys' and Girls' Clubs, Young Farmers' Clubs, Rural Community Councils, &c.<sup>1</sup> In the case of health institutions payment is rarer. The Peckham Pioneer Health Centre has worked out the possibility and the effects of making health work self-supporting, and has come to the conclusion that the beginning of health is responsibility.

<sup>1</sup> The large Boys' Club in Norwich promoted by members of the city police collects no subscriptions from members, but the 'demoralizing' effect of free entry is perhaps counterbalanced by the presence of police officers in uniform.

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Even official work in England is often largely based on self-help principles. The system of premium bulls, for instance, is almost entirely self-supporting. Some of the agricultural stations owe as much to private as to official enterprise. Agricultural, horse, cattle, poultry, and other shows are for the most part self-supporting. Free benefits drive out self-help just as bad money drives out good, and the two systems cannot thrive together. On the other hand, the help given by agricultural organizers in England is ordinarily free, primary education is free, and University extension classes, rural libraries, and a number of health services, are not fully self-supporting.

The discipline of payment and the self-respect induced by responsibility for and ownership of the means of improvement are *fine stimuli* in rural reconstruction. Many workers believe that the Indian villager can, and with tactful teaching gladly will, pay for his own betterment. He will then win the manifold advantages of more money, independence of the uncertain grants of Government, and a valuable training in responsibility and organization, as well as the invigorating effect of the practice of self-help.

## WHAT IS WRONG?

**T**HAT there is a very great deal wrong with Indian village life no one will deny, but perhaps the biggest defect of the village is its inertia. This is caused by

- I. lack of knowledge of what to do to make village life happy, healthy, and prosperous;
- II. lack of stimulus to put into action any knowledge which it may come by;
- III. lack of organization to improve village life.

The result of all this is apathy, depression, mental paralysis, a feeling of despair and helplessness, fatalism. This pressure, continued for generations, makes all change and improvement very difficult, until something happens to blow the villager clean out of his old groove. The reason for the first two 'lacks' is easy to see. The Indian village is not approached by metalled roads from all directions; not one village in twenty has a metalled road anywhere near it. Daily newspapers, wireless, telephones, are unknown. The farmer does not attend a weekly stock-market. Books are scarce, illiteracy common. There is no parson or doctor and seldom a

THE INDIAN AND THE ENGLISH VILLAGE squire, and—more important still—the wives and daughters of these rural leaders are invisible. The village school is not always as well adapted to rural needs as it might be, and often tends to tempt the bright lad away from his home to the towns, instead of preparing him for his life's work in the village and teaching him to make his village a brighter place to live in. The village is therefore without the knowledge and mental stimulus which are essential if it is to make progress in its methods of living and farming as the rest of the world is doing.

Finally, the village suffers from having no organization. In the first place, with the exception of co-operative societies, now fortunately increasing rapidly in number, it has no person or organization to bring the people together for the purposes of either games, entertainment, or culture and self-improvement. In the second place, except where a small beginning has been made with panchayats, the village has no machinery, no authority to speak, act, pay, or give an opinion on its behalf. Even if the village did believe that the streets should be clean, or that stray dogs should be made away with, there is not, with the above exceptions, any authority to take action and to go on taking action as a matter of course. It is obvious, for instance,

that if every village paid even ten rupees annually to a district rural reconstruction league, an immense amount of most valuable work could be done, and it is obvious that even the poorest village would hardly miss that sum, but there is seldom an authority which can discuss the question of giving or withholding such a sum or can collect and pay it, even if the village as a whole thinks it should be paid.

The absence of all organization and all mental stimulus naturally makes the Indian village an extremely dull spot, and this is one potent cause of the high crime rate, as well as of mental stagnation and of the desire of every bright lad to leave his village for ever, as soon as he has learnt enough at the village school to open his eyes to the dullness of his surroundings. The Home Secretary, speaking in the British Parliament, recently said that 'unquestionably by far the most important means of securing a diminution of crime is a general improvement in social conditions'. Fortunately this very question of the dullness of village life is being very carefully studied in England at the present time, and a very great deal of most valuable work can be studied in almost any village in the land. The motor-bus, the cinema (with all its faults), the social organizations of every kind, from the Rural

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Community Council to the Football Club, and even the attentions, welcome or unwelcome, of the School Inspector, Sanitary Engineer, and Tax Collector, make a change and relieve the eternal boredom of the isolated village. All this deserves the most careful consideration for comparison with India.

## CHAPTER IV

### HEALTH AND AGRICULTURE

THE Indian village is, generally speaking, entirely without any sanitary arrangements, but conditions are so different in England that there is probably very little that can be immediately copied in India. Nevertheless, the principles and the methods of England are worth examination.

The problem in India, until a sanitary sense has been developed and the villagers are ready to pay for and work for sanitation for its own sake, is to find some system which will give the maximum of sanitation with the minimum of purely sanitary effort. That is to say, any system to be successful must be primarily and obviously of benefit to the farmer, providing him with extra manure, in addition to its sanitary value. The pitting system developed in Gurgaon in the Punjab, and elsewhere, gives the maximum of manure and good sound sanitation as well, and costs nothing. The bore-hole system developed in South India gives the maximum of sanitation, but its agricultural value is limited. Incinerators require outlay and attention, they are unpleasant neighbours, and burn up a large quantity of potential manure in a country

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which is crying aloud for more manure and  
already consumes the best part of it as domestic  
fuel.

These experiments are mentioned to show  
the nature of the problem. A knowledge of  
how rural England is kept clean, and in par-  
ticular what is the agency that does the work,  
who pays for it, how it is organized and who  
is responsible and to whom, will be of infinite  
value to any one intending to interest himself  
in rural India. The possibility of using Rural  
Community Councils and Rural Develop-  
ment Associations, where these exist in India,  
should be borne in mind. All knowledge is  
valuable as long as one realizes that what one  
has acquired is only a sample, and that there is  
always lots more still to acquire.

The same may be said of agriculture. In-  
dian agriculture is very much out of date. The  
land is short of manure, bad seed is sown, and  
the labour of man and beast is wasted by in-  
efficient implements and methods. The cattle  
are graded down rather than up, and the crops  
grown are traditional rather than the best  
possible in view of present needs, prices, and  
markets. Although the lessons of English  
agriculture, which is of a different type from  
that of India, are not always applicable, they  
nevertheless have immense value as a study of  
the principles of farming and of the way



certain problems are being tackled in certain circumstances. The greater one's familiarity with up-to-date practical farming and with its organization, teaching, and problems, the quicker one will be able to appreciate what is being done to assist the Indian farmer and to join in and help, and the more will the shrewd peasant trust one's opinion and judgement. Every opportunity should therefore be taken of visiting up-to-date farms and agricultural stations. The organization of premium bulls and other arrangements for the improvement of stock of all kinds should also be studied.

Apart from the absence of sanitation the health of the villager and consequently his efficiency, both mental and physical, is sapped by malaria and other epidemic diseases. Water is allowed to collect and stagnate in all manner of pools, great and small, quinine and mosquito nets are not used, the houses are not properly lighted or ventilated, the water of the wells is not preserved from pollution, the children's eyes are not kept clean nor are the children or their clothes regularly washed in every home. Vaccination and revaccination are incomplete, vermin are allowed too much liberty to multiply, and many of the common rules of health are neglected. Here, again, English methods are instructive, in order to

discover how health is maintained, who pays for it, how the health services are organized, and to what extent private enterprise, money, initiative, and organization enter into it.

Most of the epidemic diseases that devastate India would be simple enough to control, granted organization and the hearty co-operation of all concerned. The same applies to locusts and other agricultural pests. Malaria is more obstinate, and will only yield to organized effort combined with technical knowledge. The recognized means of dealing with these troubles should be known by every one going East, as whatever one's job one may anywhere light on an epidemic in full blast, and will naturally want to be able to join in and help. Malaria control can be learnt at the Ross Institute.

## CHAPTER V

### DOMESTIC LIFE

**T**HE biggest defect in Indian village life in the opinion of many, and the main cause of all the other defects, is the failure to give the woman the position she should occupy and the knowledge she requires to enable her to occupy it.

The Marquess of Linlithgow writes:

‘It is idle to expect a boy to reap the full advantage of literacy, whose mother and sisters can neither read nor write. No more potent instrument lies to hand for promoting rural development than a bold, determined, and persistent drive towards the goal of a sound primary education for the girlhood of the country-side. There, plain for all to see, but hitherto so little apprehended, lies the key to India’s future. Privileged indeed will be he who will seize it with a firm and purposeful hand and, brushing aside the doubters and the difficulties, unlock and open wide the door that stands bolted and barred by the rusty prejudice of the centuries between the women of India and the high destiny that awaits them.’

It is not always realized to what extent the village housewife is responsible for the whole life of the village. M. Paul de Vuyst, General Honorary Director at the Ministry of Agriculture in Belgium, writes with reference to the smallholders of Belgium, who have their

THE INDIAN AND THE ENGLISH VILLAGE counterpart all over India, 'it is easy to prove that woman's contribution to most agricultural activities is as important as man's. . . . As it is the woman who administers 70-80 per cent. of the farm resources she may well be considered the chief economist. . . . She superintends in a proportion of 70 per cent. the resources of the farm and household'.

At present the Indian village girl rarely goes to school, and it is this neglect of her education and training that is mainly responsible for the stagnation of village life, as it is the mother who is primarily responsible for the bringing up of the children and for passing on the light of knowledge in the home. The smaller the income the more important the way in which it is spent, and the duty of spending it falls entirely on the housewife. The health of the family is also in her hands, as she is in charge of the clothing and feeding and of the general cleanliness and well-being of the home. What else is there in a cottage home? Educate the girls and all else will follow. Continue to neglect them, and all rural reconstruction work is pouring water through a sieve.

The work, position, and responsibilities of the woman in a cottage home in England and in India are well worth studying. As for girls' education in rural India, it is custom and

THE INDIAN AND THE ENGLISH VILLAGE custom only that stands in the way of their going to the village school with their little brothers. Custom is strong, however, and is often reinforced by arguments of so many kinds that the reformer in despair abandons the attempt, for fear that he may be charged with interfering with something more sacred than custom! As there is no other possible way of teaching the little girls in India or in any other country than to send them with their little brothers to a common village school, the careful study of mixed education in the English village is very important, to see how the little girls are fitted in, in what way their teaching and physical training differs from that of the boys, and how they are given the domestic training which is the most vital part of their whole education, and far more important than anything else except the actual acquisition of literacy. The broadening of character and outlook, as they grow older, by means of Girl Guides, Women's Institutes, and rural classes in domestic and cultural subjects is equally important.

## CHAPTER VI

### POPULATION

ONE of the biggest problems in India, if not the biggest problem of all, is the amazing rate at which the population is increasing. One is almost tempted to say that the only possible remedy is to abandon all welfare work and leave nature to correct things. But not only is this impossible in the present state of civilization, it would probably also be in the long run scientifically wrong. In spite of the efforts of Government, life and livelihood is still insecure for a large proportion of the population, and nature always responds to such insecurity with a high birth-rate. This is a universal rule for all living species, and the moment that life and livelihood are secure the birth-rate automatically falls. Besides this, although there has been an increase in prosperity, there has been so far very little genuine rise in the peasant or rural labourer's standard of living. So far as there is any change, the effect of increased income has been to enhance the use of luxuries rather than any real rise in culture. The reason for this is of course the same neglect of girls' education, which has already been saddled with the responsibility for the present back-

ward state of village life. As the woman is responsible for nine-tenths of home life, it is quite obvious that until she receives the benefits of education the real standard of living will remain where it is, whatever education we give to the boys. As soon as the girls go to school and acquire education and training, the age of marriage will automatically be postponed, the standard of culture will rise, and the birth-rate will fall, as it has done everywhere else in the same circumstances. Along, therefore, with the control of epidemics and the improvement of health and the increase of agricultural produce and the development of village industries, must come a definite attack upon the present low standard of living, and that can only be done by the education and training of the girls. So serious is the position in India that even birth-control is being discussed in advanced quarters, but this is utterly opposed to the sentiments of the vast majority of the people. The whole subject of population, however, is most difficult and delicate, and it is only raised here for the benefit of those who may wish to study what is at once a biological and a social problem of the greatest magnitude and urgency.

Those who are ready to analyse the economic conditions of the villager in greater detail—and it is a most interesting task—

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should read the various studies of village life in England, with family budgets, access to smallholdings, poultry clubs, &c, and compare them, when in India, with similar literature which is available there.



## CHAPTER VII

### WHAT TO SEE IN ENGLAND AND HOW TO SEE IT

THE English answer both to the disorganization and to the dullness of village life is organization and the provision of occupation, and there can be no doubt whatever that the answer is the same in India, and in every other country as well. The object in the English village is to get people together for recreation, study, self-improvement, amusement, handicrafts, and so on. In a well-organized village will be found, for instance, a Sunday School, Religious Study groups, Folk-dancing, Community Singing, a Dramatic Society, a Library, Ambulance and Red Cross classes, a Village Band, a Women's Institute, Sports Clubs of all kinds from football to darts, besides all manner of charitable clubs, such as clothing clubs, &c. There may even be a Wireless Study group. These will all be united and coordinated by the Village Community Council or at least by the management Committee of the Village Hall. Many of the organizations are also affiliated to a County or National Federation, which may be assisted by both private and public funds.

If we examine the way these institutions are formed and linked together, we shall

THE INDIAN AND THE ENGLISH VILLAGE arrive at certain principles of rural reconstruction which may be applied in India with local modifications. Knowledge is as necessary as the machinery which is to do the work, but if reconstruction is to succeed, it must be passed on to others. Knowledge must be general in the new village, not confined to a selected few, otherwise the stimulus to action will still be absent. If it is a matter of common knowledge in the village that a certain thing must be done, I think we may assume that there will be at least a subconscious readiness to act when some organization, such as a panchayat or a co-operative society, tries to make a move.

General knowledge must come from the school, and definite efforts are being made in India now to bring the school into line with the basic needs of the village. The same is being done in England, and much can be learnt from a visit or two to any well-run village school in England. The secondary schools have also much to teach, and Parents' Days, School Sports, and all the other activities of the rural schools can with advantage be studied. The village school is so important in India, as the nursery of the village of the future, that no excuse is needed by those who desire the welfare of India for taking an active interest in it. The village school is

not the close preserve of official educationists, and schoolmasters are the first to welcome us into their institutions. The Indian village school may be a rather dull spot, and the visits of those who come with friendly intent are pleasant and often profitable interludes in the day's routine. If all that you can do is to teach the boys a new game, you will not waste your time if you have to go several miles out of your way to do so.<sup>1</sup>

<sup>1</sup> No hobby, pastime, knowledge, or attainment comes amiss in India, and to enable one to make oneself useful, to enjoy life to the full, and to avoid boredom even in the most lonely out-station, the more one has of these things the better

The following are among the most valuable, but the list is by no means exhaustive

Riding, shooting, hunting All farmers are sportsmen, and sport is a splendid introduction to the village and the villager

The playing, organizing, teaching, and umpiring of team games, boxing, athletics, and all other kinds of physical exercise

Music of all kinds, particularly of course 'team' music.

Writing, organizing, teaching, and acting plays

All manner of 'parlour tricks', knot-tying, conjuring, card tricks, everything in fact that a healthy boy would like to be able to do, indoor games of all kinds, shadow pictures, whistling, they are all priceless for schools, boy scout troops, &c

Photography, the making of lantern slides, and the working of magic lanterns, loud speakers, cinemas, &c

The handling and running repairs of mechanical units

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The school is not the only means of imparting knowledge on a wide scale. Every English rural town has its newspaper which finds its way throughout the villages. In India, too, village newspapers are essential, and so is wireless; and all knowledge and experience acquired on these two subjects will most certainly come in useful in India, in whatever walk of life you may find yourself. Similarly organized games, dramatic clubs, fairs, competitions, and community singing have their place in the scheme of rural reconstruction. All these activities can be studied and practised in rural England—nowhere better. The objective in England is the improvement of the villager, and the killing of the fatal lure of the towns by the better and brighter use of his leisure hours. The objective in India is the same, the development and widening of the mind of the villager, the imparting of knowledge which will enable him to make a better living and make his home and village more worth living in, and the occupation of his leisure time to counteract the costly amusements of litigation, extravagance in

of all kinds, from motor engines and agricultural machinery to cream separators, sewing machines, and wireless sets

The writing of simple stuff on all subjects, the drawing of simple cartoons and pictures, and the organizing of the 'Parish Magazine' type of periodical

social ceremonies, cattle stealing, quarrelling, and other such wasteful products of idleness. The means are the same in both countries, and the objective is in reality identical too.

The best organizations so far evolved in India or applied to Indian conditions are undoubtedly the Panchayat, the Rural Reconstruction Centre, the Co-operative Society (which can do everything from finance to washing the baby!) and the Boy Scout Troop.

In view of the overwhelming importance of the education, training, and welfare of women for the future of village India, special attention should be paid to all such work going on in England. Personally I am convinced that the next big organization to flourish on Indian soil after those which I have named will be the Women's Institute, and it has already made a very big start in Bengal.

All forms of organization should be studied in England, however, both those that involve the use of the law, and those which are purely voluntary. Both kinds are used to the full in England, and both kinds work together in an increasingly cordial and therefore successful manner, and this co-ordination deserves the closest study.

Among the official organizations in England there are County Councils, Rural District Councils, and Parish Councils.

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Among voluntary organizations are the Women's Institutes, linked by County and National Associations, Boy Scout Associations, Rural Community Councils, linked by the National Council of Social Service, Church Councils (we can study the methods of organized religion although we cannot use religion itself) Boys' Clubs, Girls' Clubs, and Young Farmers' Clubs (each again linked nationally), Village School Parents' Associations, the Workers' Educational Association, and the Red Cross.

Not only have all these organizations their own separate national organizations but locally, usually within the area of the County, they are all co-ordinated by the (County) Rural Community Council, and often again by village enterprise they are co-ordinated within the area of the village itself.

Co-operation may be studied in England and Ireland, but conditions are more relevant to India on the Continent, and the Indian Village Welfare Association may be able to introduce any one who wishes to study this, for India, vital movement. The Boy Scout movement can be seen anywhere in England, but one or more periods of training at Gillwell Park (the Boy Scout training centre) are an experience which will last a lifetime. Too many who go to India are vaguely warm-

hearted towards the Scout movement, but have no real knowledge of its principles and practice, and are therefore unable to give any real help in India to this most valuable enterprise. A few days spent at Gillwell Park, and a practical acquaintance with the working of a Scout troop, and the handling of Boy Scouts, is worth all the warmhearted sympathy in the world when it comes to the brass tacks of practical life. The Scout movement is rapidly spreading in India and is crying aloud for trained leaders, so that any one who wishes to help this magnificent cause will be very well advised to go out fully trained as a Scoutmaster.

In every village in England there is quite a lot to see and learn, and those who are interesting themselves in rural activities will soon get in touch with everything worth seeing in their own immediate neighbourhood, and with the help of the various county organizations their contacts will spread over the whole area of their own county. Some counties are far in advance of others, however, and for those who wish to see other counties than their own, to study on a larger scale or to visit places such as the Sawston Village College, which are not represented in every county, the best course would be to put themselves in touch with the Indian Village Wel-

fare Association, asking this body, in conjunction with the National Council of Social Service and other organizations, to arrange what is wanted. It is, of course, presumed that the student will attend the I.V.W.A. Easter school, but it will not do to postpone the study of rural institutions until then, as the best work in England is done in the winter months and, once 'summer-time' begins, many of the activities close down until the long evenings come again. The best plan, therefore, for the student anxious to make the best of his time, would be to get in touch at once with the I.V.W.A., find out what books *to read to suit his own tastes and talents*, and draw up a programme of practical work and visiting, suited to his own movements and the locality he lives in. When the I.V.W.A. school is held, the student will be able to compare notes with his fellows, discuss everything with the I.V.W.A., and make arrangements for the useful expenditure of any more time he can spare. For visiting national and special institutions, where visitors are not catered for in the ordinary routine, it will be best for students to form groups and then make arrangements through the I.V.W.A. for their visit.

There are one or two things to bear in mind when visiting institutions in England. Those



in charge of them are in all probability very busy people, and have no time set apart in their day's programme of work for showing round visitors. All time, therefore, devoted to showing you round has to be made up later in the day, or is lost altogether. You must, therefore, be as brief as you can, ask all the questions you have to ask as quickly as possible, avoid asking unnecessary ones, avoid arguing, see all you can as quickly as the manager is able to show you round, thank him gratefully, and be gone, to think over and make notes of what you have seen and heard. As there will probably be several of you working together, arrange to go in parties, small enough to be able to see and hear everything, but large enough to avoid wasting the manager's time with unnecessary rounds of inspection. It will be of the very greatest value, and it will save a very great deal of the difficulties of the manager or whoever shows you round, if you secure the assistance of some one who not only knows India, but is interested in the solution of those problems of rural India that you are studying. The I.V.W.A. is the body in England which is specializing in this work, and you would be wise to ask them whether they can arrange for you to be accompanied on your visits by some one who knows both India and England, and will enable you to

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get the best value from your visit, and to give the least trouble to the people in charge of the place you visit.

In the appendices which follow I have shown some of the institutions dealing with rural life in England, and a few books relating to rural England and rural India.

## APPENDIX I

### INSTITUTIONS TO BE VISITED OR STUDIED

1. The Indian Village Welfare Association (I.V.W.A.): 4 Great Smith Street, London, S.W. 1. This body will advise students as to their visits.
2. Local authorities: a County Council, Rural District Council, and Parish Council.
3. Unofficial rural organizations of a general type: Rural Community Councils, Village Community Councils, Village Halls
4. Agricultural institutions an Agricultural College, Agricultural Farm or Station, Smallholders' Associations
5. Health institutions: the Ross Institute,\* Putney, S.W. 15. a Health Centre
6. Educational institutions: a Rural School, a Village College, Working Men's Rural College, Parents' Associations
7. Handicrafts the Rural Industries Bureau,\* 26 Bedford Square, W.C. 1, Rural Craftsmen's Guilds
8. Women. Women's Institutes, Girls' Clubs, Girl Guides
9. Boys: Boy Scouts,\* 25 Buckingham Palace Road, S.W. 1, Boys' Clubs, Young Farmers' Clubs (for boys and girls)

\* May be approached directly.

THE INDIAN AND THE ENGLISH VILLAGE  
 10. Social organizations. County and Village  
 libraries, a radio listeners' group, a dramatic  
 producers' class, folk-dancing, a musical club,  
 a thrift association.

## APPENDIX II

### BOOKS

- Baden-Powell *Scouting for Boys in India* Pearson  
 2s 6d.  
 Bengal Central Co-operative Anti-malaria Society.  
 Annual Report. Prem Chand Boral St,  
 Calcutta <sup>1</sup>  
 Brayne, F L. *The Remaking of Village India*  
 O.U.P.,<sup>2</sup> 1929 5s. net  
 ——— *Socrates in an Indian Village* O.U.P., 1929  
 4s 6d. net  
 ——— *Socrates persists* O.U.P., 1932 2s net  
 ——— *The Boy Scout in the Village.* Arthur  
 . Probsthain 1932 2s 6d net.  
 Darling, M L : *The Punjab Peasant in Prosperity*  
*and Debt* O.U.P., 1926 11s 6d net  
 Hatch, Spencer. *Up from Poverty* O.U.P., 1932.  
 4s 6d net  
 Howard, A and G. *Indian Agriculture* O.U.P.,  
 1928. 4s net  
 Krishnayya, G. S. *The Rural Community and the*  
*School.* Association Press, Calcutta  
 Linlithgow, Lord. *The Indian Peasant* Faber,  
 1932 1s net

<sup>1</sup> Send Re 1 as donation    <sup>2</sup> Oxford University Press.

Pearse and Williamson: *The Case for Action*.  
Faber. Out of print <sup>1</sup>

Rural Community Council Reports: Derbyshire,  
Gloucestershire, Kent, Lincolnshire (Lindsey),  
Yorkshire (West Riding) From the National  
Council of Social Service, 26 Bedford Square,  
W.C. 1.

Strickland, C F.. *An Introduction to Co-operation in  
India*. O U.P., 1928. 3s. net

— *Review of Rural Welfare Activities in India*.<sup>2</sup>  
O U.P., 1932 1s. 6d net

Turner and Goldsmith. *Sanitation in India* Times  
of India Press, Bombay, 1917. Rs 12.

<sup>1</sup> To be reprinted at 2s. net.

<sup>2</sup> Other books of interest will be found in the Biblio-  
graphy at the end of this Review

